IANE ANGER

her Protection for Women.

To defend them against the SCANDALOVS REPORTES OF a late Suffering Louer, and all other like Venerians that complaine so to bee ouercloyed with womens kindnesse.

Written by Ia: A. Gent.

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To the Gentlewomen of ENGLAND, health.

GEntlewome, though it is to be feared that your ſeeled wits wil aduiſedly cõdemne ꝑ, which my choſſoricke vaine hath raſhly ſet downe, and ſo perchance, ANGER ſhal teape anger for not agreeing with diſeaſed perſons: Yet (Kwish indifferencie of cenſure, you conſider of the head of the quarell) I hope you will rather ſhew your ſelues defendantes of the defenders title, then complainantes of the plaintifes wrong. I doubt iudgement before trial, which were iniurious to the Law, and I confeſſe that my raſhneſſe deſerueth no leſſe, which was a fit of my extremitie. I will not vrge reaſons becauſe your wits are ſharp and will ſoone conceiue my meaning, ne will I be tedious leaſt I prooue too too troubleſome, nor ouer darke in my writing, for feare of the name of a Ridler. But (in a worde) for my preſumption I craue pardon, becauſe it was ANGER that did write it, committing your protection, and my ſelfe, to the protection of your ſelues, and the iudgement of the cauſe to the cenſures of your iuſt mindes.

Yours euer at commandement,

T. A.

To all VVomen in gene-

nerall, and gentle Reader whatsoeuer.

FIE on the falshode of men, whose minds goe oft a madding, & whose tongues can not so soone bee wagging, but straight they fal a railing. Was there euer any so abused, so slaundered, so railed vpō, or so wickedly handeled vndeseruedly, as are we women? Will the Gods permit it, the Goddesses stay their punishing iudgments, and we ourselues not pursue their vndoinges for such diuelish practises? Paules steeple and Charing Crosse. A halter hold all such persons. Let the streames of the channels in London streates run so swiftly, as they may be able alone to carrie them from that sanctuarie. Let the stones be as Ice, the soales of their shoes as Glasse, the waies steep like AEtna, & euery blast a whyrl-wind puffed out of Boreas his long throat, that these may hasten their passage to the Deuils hauen. Shal Surfeiters raile on our kindnes, you stand still & say nought, and shall not Anger stretch the vaines of her braines, the stringes of her fingers, and the lilies of her modestie, to answere their surfe tings? Yes truely. And herein I conture all you to aide and assist me in defence of my willingnes, which shall make me rest at your commaundes. Fare you well.

Your friend.

Ia. A.

A Protection for Women. &c.

THe deſire that euery man hath to ſhewe his fine vaine in writing is vnſpeakable, and their mindes are ſo caried away with the manner, as no care at all is had of the matter: they run ſo into Rethorick, as often times they ouerrun the boundes of their own wits, and goe they knowe not whether. If they haue ſtretched their inuention ſo hard on a laſt, as it is at a ſtand, there remaines but one help, which is, to write of vs wom̃: If they may once encroch ſo far into our preſence, as they may but ſee the lyning of our outermoſt garment, they ſtraight think that Apollo honours them, in yeelding ſo good a ſupply to refreſh their ſore ouerburdened heads, through ſtudying for matters to indite off. And therfore ỹ the God may ſee how thankfully they receiue his liberality, (their wits whetted, and their braines almoſt broken with botching his bountie) they fall ſtraight to diſprayſing and ſlaundering our ſilly ſex. But iudge what the cauſe ſhould be, of this their ſo great malice towards ſimple women. Doubtles the weakneſſe of our wits, and our honeſt baſhfulneſſe, by reaſon whereof they ſuppoſe that there is not one amongſt vs who can, or dare repꝛoue their ſlanders and falſe repꝛoches: their ſlaunderous tongues are ſo ſhoꝛt, and the time wherin they haue laniſhed out their woꝛdes freely, hath bene ſo long, that they knowe we cannot catch hold of them to pull them out, and they thinke we wil not wꝛite to repꝛoue their lying lips: which conceites haue already made them cockes and woꝛke (ſhould they not be crauened) make themſelues among themſelues bee thought to be of the game. They haue bene ſo daintely fed with our good natures, that like iades (their ſtomackes are grown ſo queaſie) they ſurfeit of our kindnes. If we wil not ſuffer them to ſmell on our ſmockes, they will ſnatch at our petticotes: but if our honeſt natures cannot away with that vnciuil kinde of ſtriuing

then we are toyfull if we beare with their rudenes, and be som what modestly familiar with them, they will straight make matter of nothing, blasing abroad that they haue surfeited with loue, and then their wits must be holden in telling the maner how.

Among the innumerable number of bookes to that purpose, of late (vnlooked for) the newe surfeit of an olde Louer (sent abroad to warne those which are of his own kind, from catching the like disease) came by chance to my handes: which, because as well women as men are desirous of nouelties, I willinglie read ouer: neither did the ending therof lesse please me then ỹ beginning, for I was so carried away with the conceit of the Gent. as that I was quite out of the booke before I thought I had bene in the middest thereof: So pithie were his sentences, so pure his wordes, and so pleasing his stile. The chiefe matters therein contained were of two sortes: the one in the dil praise of mans follie, and the other, inuective against our sex, their folly proceeding of their own flatterie ioined w̄ fancie, & our faultes are through our follie, with which is some faith.

The bounteous wordes written ouer the lasciuious kinge Ninus his head, set down in this olde Louer his Surfeit to be these (Demaund and haue:) do plainly shew the flatterie of mens false heartes: for knowing that we women, are weake vessels soone ouerwhelmed, and that Bountie bendeth euerie thing to his becke, they take him for their instrument (too too strong) to assay the pulling downe of vs so weake. If we stand fast, they striue: if we totter (though but a little) they will neuer leaue til they haue ouerturned vs. Semeramis demaunded: and who would not if courtesie should be so frely offered: Ninus gaue all to his kingdome, and that at the last: the more foole he: and of him this shal be my censure (agreeing with the verdict of the surfaiting louer, saue onely that he hath misplaced and mistaken certaine wordes) in this maner.

Fooles force such flatterie, and men of dull conceite:
Such phrensie oft doth haunt the wits (Nurse Wisedom once reiected)
Though loue be iuste and firme: yet Lust fraught with deceit,
And mens fair wordes do worke great wo, vnlesse they be suspected.

Then

Then fooliſh NINVS had but due, if I his iudge might be,
Vilde are mens luſtes, falſe are their lips, beſmear'd with flatterie:
Himſelfe and Crowne he brought to ſhame, which paſſed all the reſt
His foot-ſtoole match he made his head, and therefore was a beaſt.
Then all ſuch beaſtes ſuch beaſtly endes, I wiſh the Gods to ſend,
And worſer too if woorſe may be: like his my cenſure end.

The ſlouthful king Sardanapalus with his beaſtlike and licentious deedes are ſo plainly diſciphered, and his bad end well deſerued, ſo truly ſet down in that Surfeit, as both our iudgments agree in one.

But that Menalaus was ſerued with ſuch ſauce it is a wonder: yet truely their Sex are ſo like to Buls, that it is no marueil though the Gods do metamorphoze ſome of them, to giue warning to the reſt, if they coulde thinke ſo of it, for ſome of them will follow the ſmocke as Tom Bull will runne after a towne Cowe. But, leaſt they ſhould running ſlip and breake their pates, the Gods prouident of their welfare, ſet a paire of tooters on their foreheades, to keepe it from the ground, for doubtles ſo ſtood the caſe with Menalus, hee running abroade as a Smel-ſmocke, got the habit of a Coockold, of whom thus ſhall go my verdicte.

The Gods moſt iuſt doe iuſtly puniſh ſinne
with thoſe ſame plagues which men do moſt forlorn,
If filthy luſt in men to ſpring begin,
That monſtrous ſin he plagueth with the horne.
their wiſdome great wherby they men forewarne,
to ſhun vild luſt, leſt they wil weare the horne.

Deceitfull men with guile muſt be repaid,
And blowes for blowes who renders not againe:
The man that is of Coockolds lot affraid,
From Lechery he ought for to refraine.
Els ſhall he haue the plague he doth forlorne:
and ought (perforce conſtrain'd to wear the horne.

The Greeke, Acteons badge did weare, they ſay,
And worthy too, he loued the ſmocke ſo wel,
That euerie man may be a Bull I pray,
Which loues to follow luſt (his game) ſo well.
For by that meanes poore women ſhall haue peace
and want theſe iarres. Thus doth my cenſure ceaſe.

The greateſt fault that doth remaine in vs women is, that we are too credulous, for could we flatter as they can diſſemble, and vſe our wittes well, as they can their tongues ill, then neuer would any of them complaine of ſurfeiting. But if we women be ſo ſo perillous cattell as they terme vs, I marueil that the Gods made not Fidelitie as well a man, as they created her a woman, and all the morall vertues of their maſculine ſex, as of the feminine kinde, except their Deities knewe that there was ſome ſouerainty in vs women, which could not be in them men. But leaſt ſome ſnatching fellow ſhould catch me before I fall to the grounde, (and ſay they will adorne my head with a feather, affirming that I rome beyond reaſon, ſeeing it is moſt manifeſt that the man is the head of the woman, and that therfore we ought to be guided by them,) I preuent them with this anſwere. The Gods knowing that the mindes of mankind would be aſpiring, and hauing throughly viewed the wonderfull vertues wherewith women are inriched, leaſt they ſhould prouoke vs to pride, and ſo confound vs with Lucifer, they beſtowed the ſupremacy ouer vs to mã, that of that Cockſcombe he might onely boaſt, and therfore for Gods ſake let them keepe it. But wee returne to the Surfeit.

Hauing made a long diſcourſe of the Gods cenſure concerning loue, he leaues thẽ (& I thẽ with him) and comes to the principall obiect and generall foundation of loue, which he affirmeth to be grounded on women: & now beginning to ſearch his ſcroule, wherein are taunces againſt vs, he beginneth and ſaieth that we allure their hearts to vs: wherin he ſaieth more truly then he is aware of: for we woo them with our vertues, & they wed vs with vanities, and men being of wit ſufficient

to

to cõsider of ỹ vertues which are in vs women, are rauished wᵗ ỹ delight of those vanities, which allure & draw the sences of them to serue vs, wherby they become rauenous haukes, who doe not onely seize vpon vs, but deuour vs. Our good toward them is the destruction of our selues, we being wel formed, are by them foully deformed: of our true meaning they make mockes, rewarding our louing follies with disdainful flouts: we are the griefe of man, in that we take all the griefe from man: we languish when they laugh, we lie sighing when they sit singing, and sit sobbing when they lie slugging and sleeping. Mulier est hominis confusio, because her kinde heart cannot so sharply reprooue their franticke fits, as those madde frensies deserue. Aut amat, aut odit, non est in tertio: she loueth good things, and hateth that which is euill: shee loueth iustice and hateth iniquitie: she loueth trueth and true dealing, and hateth lies and falshood: she loueth man for his vertues, & hateth him for his vices: to be short, there is no Medium betweene good and bad, and therefore she can be, In nullo tertio. Plato his answere to a Vicar of fooles which asked the question, being, that he knew not whether to place women among those creatures which were reasonable or vnreasonable, did as much beautifie his deuine knowledge, as all the bookes he did write: for knowing that women are the greatest help that men haue, without whose aide & assistance it is as possible for them to liue, as if they wanted meat, drinke, clothing, or any other necessary: and knowing also that euen then in his age, much more in those ages which shold after follow, men were grown to be so vnreasonable, as he could not discerne whether men or brute beastes were more reasonable: their eies are so curious, as be not all women equall with Venus for beautie, they cannot abide the sight of them: their stomackes so queasie, as doe they tast but twise of one dish they straight surfeit, and needes must a new diet be prouided for them. Wee are contrary to men, because they are contrarie to that which is good: because they are spurblind, they cannot see into our natures, and we too well (though we had but halfe an eie) into their conditions, because they are so bad: our behauiours alter daily, because

mens vertues decay hourely. If Hesiodus had with equity as well looked into the life of man, as he did preisely search out the qualities of vs women, he would haue said, that if a woman trust vnto a man, it shal fare as well with her, as if she had a waight of a thousand pounds tied about her neck, and then cast into the bottomles seas: for by men are we confounded though they by vs are sometimes crossed. Our tongues are light, because earnest in reproouing mens filthy vices. and our good counsel is termed nipping iniurie, in that it accordes not with their foolish fancies. Our boldnesse rash, for giuing Noddies nipping answeres, our dispositions naughtie, for not agreeing with their vilde mindes, and our furie dangerous, because it will not beare with their knauish behauiours. If our frownes be so terrible, and our anger so deadly, men are too foolish in offering occasions of hatred, which shunned, a terrible death is preuented. There is a continuall deadly hatred betweene the wilde boare and tame hounds, I would there were the like betwixt women and men vnles they amend their maners, for so strength should predominate, where now flattery and dissimulation hath the vpper hand. The Lion rageth when he is hungrie, but man raileth when he is glutted. The Tyger is robbed of her young ones, when she is ranging abroad, but men rob women of their honour vndeseruedlye vnder their noses. The Viper stormeth when his taile is trodden on, & may not we fret when al our bodie is a footstoole to their vild lust: their vnreasonable mindes which knowe not what reason is, make them nothing better then bruit beastes. But let vs graunt that Cletemnestra, Ariadna, Dalila, and Iesabell were spotted with crimes: shal not Nero with others innumerable, & therefore vnnameable toine handes with them and lead the daunce? yet it greeues me that faithful Deianira should be falsely accused of her husband Hercules death, seeing she was vtterly guiltlesse (euen of thought) concerning any such crime, for had not the Centaures falshood exceeded the simplicitie of her too too credulous heart, Hercules had not died so cruelly tormented, nor the monsters treason bene so vnhappely executed. But we must beare with these faultes, and with greater then these,

especially

especially seeing that hee which set it downe for a Maxime was driuen into a mad mood through a surfeit, which made him run quite besides his booke, and mistake his case: for wher he accused Deianira falsely, he wouldehaue had condemned Hercules deseruedly.

Marius daughter indued with so many excellent vertues, was too good either for Metellus, or any mã liuing: for though peraduenture she had some smal fault, yet doubtles he had detestable crimes. On the same place where Doun is on the hens head, the Combe growes on the Cocks pate. If women breede woe to men, they bring care, pouertie, griefe, and continual feare to women, which if they be not woes they are worser.

Euthydomus made sixe kinde of women, and I will approoue that there are so many of men: which be, poore and rich, bad and good, foule and faire. The great Patrimonies that wealthy men leaue their children after their death, make them rich: but dice and other marthrifts happening into their companies, neuer leaue them til they bee at the beggers bush, wher I can assure you they become poore. Great eaters beeing kept at a slender diet neuer distemper their bodies but remaine in good case: but afterwards once turned foorth to Liberties pasture, they graze so greedilie, as they become surfeiting iades, and alwaies after are good for nothing. There are men which are snout-faire, whose faces looke like a creame-pot, and yet those not the faire men I speake of, but I meane those whose conditions are free from knauerie, and I tearme those foule, that haue neither ciuilitie nor honestie: of these sorts there are none good, none rich or faire long. But if wee doe desire to haue them good, we must alwaies tie them to the manger and diet their greedy panches, other wise they wil surfeit. What shal I say? wealth makes them lauish, wit knauish, beautie effeminate, pouertie deceitfull, and deformitie vglie. Therefore of me take this counsell

Esteeme of men as of a broken Reed,
Mistrust them still, and then you wel shall speede.

I pray you then (if this be true, as it truely cannot bee denied) haue not they reason who affirme that a goose standing before a rauenous Fox, is in as good case, as the woman that trusteth to a mans fidelitie: for as the one is sure to loose his head, so the other is most certaine to be bereaued of her good name, if there be any small cause of suspition. The fellow that rooke his wife for his crosse, was an Asse, and so we will leaue him: for he loued well to sweare on an ale pot, and because his wife, keeping him from his monken vain, put his nose out of his socket, he thereby was brought into a mad moode, in which he did he could not tell what.

When prouender pickes, the iade will winch, but keepe him at a slender ordinarie, and he will be milde ynough. The Dictators some was cranke as long as his cocke was crowing, but prouing a crauin, hee made his maister hang downe his head.

Thales was so maried to shamefull lust as hee cared not a straw for lawfull loue, wherby he shewed himselfe to be indued with much vice and no vertue: for a man doth that often times standing, of which he repenteth sitting. The Romain could not (as now men cannot) abide to heare women praised, and themselues dispraised, and therfore it is best for men to follow Alphonso his rule: let them be deafe and mary wiues, that are blind, so shal they not grieue to heare their wiues commended nor their monstrous misdoing shall offend their wiues eie-sight.

Tibullus setting down a rule for women to follow, might haue proportioned this platform for men to rest in. And might haue said, Euery honest man ought to shun that which detracteth both health and safety from his owne person, and striue to bridle his slanderous tongue. Then must he be modest, & shew his modestie by his vertuous and ciuil behauiours: and not display his beastlines through his wicked and filthy wordes. For lying lips and deceitful tongues are abhominable before God. It is an easie matter to intreate a Cat to catch a Mouse, and more easie to perswade a desperate man to kil him selfe. What Nature hath made, Art cannot marre, (and as this surfeiting louer

louers sight) that which is hid in the bowe, will not be brought out of the sheth. If we cloath our selues in sackcloth, and trusse vp our haire in disheloues, Veneriana will neuertheles pursue their pastime. If we hide our breastes, it must be with leather, for no cloath can keep their long nailes out of our bosomes.

We haue rowling eies, and they railing tongues: our eies cause them to look lasciuiously, & why? because they are geuen to lecherie. It is an easie matter to finde a staffe to beate a Dog, and a burnt finger giueth sound counsel. If men would as well imbrace counsel as they can giue it, Socrates rule wold be better followed. But let Socrates, heauen and earth say what they will, Mans face is worth a glasse of dissembling water: and therfore to conclude with a prouerbe, Write euer, and yet neuer write ynough of mans falshoode, I meane those that vse it. I would that ancient writers would as well haue busied their heades about disciphering the deceites of their owne sex, as they haue about setting downe our follies: and I wold some would call in question that nowe, which hath euer bene questionlesse: but sithence all their wittes haue bene bent to write of the contrarie, I leaue them to a contrary vaine, and the surfaiting Louer, who returnes to his discourse of loue.

Nowe while this greedye grazer is about his intreatie of loue, which nothing belongeth to our matter: let vs secretlye our selues with our selues, consider howe and in what, they that are our worst enemies, are both inferiour vnto vs, & most beholden vnto our kindenes.

The creation of man and women at the first, he being formed In principio of drosse and filthy clay, did so remaine until God saw that in him his workmanship was good, and therfore by the transformation of the dust which was loathsome vnto flesh, it became putrified. Then lacking a help for him, GOD making woman of mans flesh, that she might bee purer then he, doth euidently showe, how far we women are more excellent then men. Our bodies are fruitefull, whereby the world encreaseth, and our care wonderful, by which man is preserued. Frō woman sprang mans saluation. A woman was the first that beleeued, & a woman likewise the first that repēted of sin.

In women is onely true Fidelity (except in her) there is no constancie, and without her no Huswifery. In the time of their sicknes we cannot be wanted, & whē they are in health we for thē are most necessary. They are adopted by our means: they nourished by the meats we dresse: their bodies freed from diseases by our cleanlines, which otherwise would surfeit unreasonably through their own noisomnes. Without our care they lie in their beds as dogs in litter, & goe like lustie Mackarell swimming in the heat of Summer. They loue to go handsomly in their apparel, and reioice in the pride thereof, yet who is the cause of it, but our carefulnes, to see ỳ euery thing about thē be curious. Our virginitie makes vs vertuous, our chastitie courteous, & our chastitie maketh our trueneste of loue manifest. They confesse we are necessarie, but they would haue vs likewise euil. That they cannot want vs I grant: yet euill I denie: except onely in the respect of man, who (hating all good things, is onely desirous of that which is ill, through whose desire, in estimation of conceit we are made ill. But least some shuld snarle on me, barking out this reason: that none is good but God, and therfore women are ill. I must yeeld that in ỳ respect we are il, & affirm that men are no better, seeing we are so necessarie vnto them. It is most certain, that if we be il, they are worse: for Malum malo additum efficit malum peius: & they that vse il worse then it shold be, are worse then the il. And therefore if they will correct Magnificat, they must first learn the signification therof. That we are liberal, they wil not deny sithence that many of them haue (ex confessio) receiued more kindnes in one day at our hands, thē they can repay in a whole yeare: & some haue so glutted thēselues with our liberality as they cry No more. But if they shal answ ỳ women are fooles, we may safely giue thē the lie: for my selfe haue heard some of them confesse that we haue more wisdome then need is, & therfore no fooles: & they lesse thē they shold haue, & therfore fooles. It hath bene affirmed by some of their sex, that to shun a shower of rain, & to know the way to our husbands bed is wisedome sufficient for vs womē: but in this yeare of 88. men are grown so fantastical, that vnles we can make them fooles, we are accounted

counted wiſe. And now (ſeeing I ſpeake to none but to you which are of mine owne Sex,) giue me leaue like a ſcoller to proue our wiſdome more excellẽt then theirs, though I neuer knew what ſophiſtry ment. Ther is no wiſdome but it comes by grace, this is a principle, & Contra principiũ non eſt diſputandũ: but grace was firſt giuen to a woman, becauſe to our Lady: which premiſes cõclude ỹ women are wiſe. Now Primũ eſt optimũ, & therefore women are wiſer then men. That we are more witty which comes by nature, it cãnot better be proued, then ỹ by our anſwers, men are often driuen to Nõ plus, & if their talk be of worldly affaires, with our reſolutions they muſt either reſt ſatiſfied, or proue thẽſelues fooles in the end.

It was my chance to hear a pretty ſtory of two wiſe mẽ who (being coſen germane to ỹ town of Gotam) proued thẽſelues as very aſſes, as they wer fooles: & it was this. The ſtelth of a ring out of a wiſe mans chãber, afflicted ỹ louers mind, with ſo grieuous paſſions, as he could take no reſt, til he went to aſke a friends counſel, how he might recouer his loſſe. Into whoſe preſence being once entered, his clothes vnbuttened, made paſſage for his friends eieſight vnto his boſome: who ſeeing him in ſuch a taking, iudging by his looks ỹ ſome qualme had riſen on his ſtomack, the extremity wherof might make his head to ake, offered him a kercher. This diſtreſſed man halfe beſides himſelfe, howled bitterly ỹ he did miſtake his caſe, & falling into a raging vain, began to curſe ỹ day of his birth, & the Deſtinies for ſuffering him to liue. His fellow wiſe-man, miſtaking this fit, fearing ỹ ſome deuil had poſſeſſed him, begã to betake him to his heeles: but being ſtopped frõ running by his cõpanion, did likewiſe learn ỹ cauſe of this ſuddain change, & the motion that moued the other to enter his preſence: yet ſeing how daungerouſly he was diſturbed, & knowing that by no meanes he could ſhun his company, calling his wittes together (which made him forget his paſſion) he demanded ỹ cauſe of ỹ others griefe: who taking a ſtole & a cuſhion ſate downe and declared that he was vndone: though the loſſe of a ring which was ſtolen out of his window: further ſaying. Sir, is it not beſt for mee to goe to a Wiſe-woman to knowe of her what is

become of my ring? The wicket answering affirmatively, asked this: If he knewe anye? betweene whom, many wise women reckoned, they both went together for company, wher we will leaue them.

Now I pray you tell me your fancie, were not these men very wise, but especially did they not cunningly display their wit? Come by this practise? Sithence that they hope to finde that through the wisedome of a woman, which was lost by the folly of a man. Well, seeing according to the old proverb: The wit of a woman is a great matter: let men learne to be wiser or account them selues fooles: for they know by practize that we are none.

Now sithence that this overcloied and surfeiting louer leaueth his loue, and comes with a fresh assault against vs wome̅ let vs arm our selues with patience & see the end of his tongue which explaineth his surfeit. But it was so lately printed, as y I shold do the Printer iniurie should I recite but one of them, and therfore referring you to Boke his surfeit in loue. I come to my matter. If to inioy a woman be to catch the Deuill by the foote, to obtaine the fauour of a man is to holde fast his damme by the middle: whereby the one may easily breake away, and the other cannot go without he carries the man with him.

The properties of the Snake and of the Eele are, the one to sting, and the other not to be held: but mens tongues sting against nature, and therefore they are vnnaturall. Let vs bear with them as much as may be, and yeeld to their willes more then is conuenient: yet if we cast our reckoning at the end of the yeare, wee shall finde that our losses exceede their gaines. which are innumerable. The propertie of the Camelion is to change himselfe: But man alwaies remaineth at one stay, and is neuer out of the predicamentes of Dishonestie and vnconstancie. The stinging of the Scorpion is cured by the Scorpion, whereby it seemes that there is some good nature in them. But men neuer leaue stinging till they see the death of honestie. The danger of prickes is shunned, by gathering roses glouc fisted: and the stinging of Bees preuented through a

close

cleerhood. But naked Dishonestie and bare inconstancie are alwaies plagued through their owne follie.

If mens folly be so unreasonable as it will strive against Nature, it is no matter though she rewardes them with crosses contrary to their expectations. For if Tom foole will presume to ride on Alexanders horse, he is not to be pitied though he get a foule knocke for his labour. But it seemes the Gentleman hath had great experience of Italian Curtizans, whereby his wisedome is shewed. For Experientia præstantior arte: and hee that hath Experience to prooue his case, is in better case then they that haue al vnexperienced book cases to defend their titles.

The smooth speeches of men are nothing vnlike the vanishing cloudes of the Aire, which glide by degrees from place to place, till they haue filled themselues with raine, when breaking, they spit foorth terrible showers: so men gloze, till they haue their answeres, which are the end of their trauell, & then they bid Modestie adue, and entertaining Rage, fal a railing on vs which neuer hurt them. The rancknesse of grasse causeth suspition of the serpents lurking, but his lying in the plaine path at the time when Woodcockes shoote, maketh the patient passionate through his sting, because no such ill was suspected. When men protest secrecie most solemnly, beleeue them lest, for then surely there is a tricke of knauery to be discarded, for in a Friers habite an olde Fornicator is alwaies clothed.

It is a wonder to see how men can flatter themselues with their own conceites: For let vs looke, they wil straight affirm that we loue, and if then Lust pricketh them, they will sweare that Loue stingeth vs: which imagination onely is sufficient to make them assay the scaling of halfe a dozen of vs in one night, when they will not stick to sweare that if they should be denied of their requestes, death must needes follow. Is it any maruell though they surfeit, when they are so greedy, but is it not pittie that any of them should perish, which will be so soon killed with vnkindnes? Yes truly. Well, the onset giuen, if we retire for a vantage, they will straight affirme that they

haue got the victorie. May, some of them are so carried away with conceite, that shameles they wil blaze abroad amõg their companions, that they haue obteined the loue of a woman, vnto whom they neuer spake aboue once, if that: Are not these frowarde fellowes, you must beare with them, because they dwell far from lying neighbours. They will say Mentiri non est nostrum, and yet you shall see true tales come from them, as wilde gese flie vnder London bridge. Their fawning is but flattery: their faith falshoode: their faire wordes allurements to destruction: and their large promises tokens of death, or of euils worse then death. Their singing is a bayte to catch vs, and their playinges, plagues to torment vs: & therfore take heede of them, and take this as an Axiom in Logick and a Maxime in the Law, Nulla fides hominibus. Ther are three accidents to men, which of al are most vnseperable. Lust Deceit, and malice. Their glozing tongues, the preface to the execution of their vilde mindes, and their pennes the bloody executioners of their barbarous maners. A little gaule maketh a great deale of sweet, sower: and a slaunderous tongue poysoneth all the good partes in man.

Was not the follie of Vulcan worthy of Venus floutes, when she toke him with the maner, woing Briceris? And was it not the flatterye of Paris which inveyled Hellen to falshood? Yes trulie: and the late Surfeiter his remembrance in calling his pen frõ raging against reason: sheweth that he is not quite without flatterie, for hee putteth the fault in his pen, when it was his passion that deserued reproofe. The loue of Hipsicrates and Panthea, the zeale of Artemisia and Portia, the affection of Sulpitia and Aria, the true fancie of Hipparchia and Pisca, the louing passions of Macrina, & of the wife of Paudo erus (al manifested in his Surfeit) shal condẽne the vndiscretnes of mens minds: whose hearts delight in nought, saue that only which is contrary to good. Is it not a folish thing to bee sorry for things vnrecouerable? Why then should Sigismundus answer be so deskãned vpon, seing her husband was dead, & she therby frée for any man. Of ỳ aboundance of the hart, ỳ mouth speaketh, which is verified by ỳ railing kind of mans writing.

Of

Of al kind of voluptuousnes, they affirm Lechery to be ẏ chéfeft, & yet some of thẽ are not ashamed to confesse publiquely, that they haue surfeited therwith. It defileth the body, & makes it stink, & men vse it: I maruel how we women can abide them but ẏ they delude vs, as (they say) we deceiue thẽ wᵗ perfumes.

Voluptuousnes is a strong beast, and hath many instruments to draw to Lust: but men are so forward of themselues thereto, as they neede none to baite them. His court is alreadẏ so full with them, that he hath more nẽde to make stronger gates to keepe them out, then to set them open that they may come in, except he wil be pulled out bẏ ẏ eares out of his kingdome. I woulde the abstinence of King Cyrus, Zenocrates, Caius Gracchus, Pompeius and of Francis Sforce Duke of Millaine, (recited in Boke his Surfeit in loue) might be prẽsidents for men to followe, and I warrant you then we should haue no surfeiting. I pray God that they may mend: but in the meane time, let them be sure that rashnes brẽdes repentance, and treacherous hearts, tragical endes: False Flattery is the messenger of foule Folly, and a slaunderous tongue, the instrument of a dissembling heart.

I haue set down vnto you (which are of mine owne sort) the subtil dealings of vntrue meaning men: not that you should contemne al men, but to the end that you may take hẽd of the false hearts of al, & stil repraue the flattery which remaines in all: for as it is reason that the Hennes should be serued first, which both lay the egs, & hatch the chickins: so it were vnreasonable that the cockes which tread them, should be kept clean without meat. As men are valiant, so are they vertuous: and those that are borne honorably, cannot beare horrible dissembling hearts. But as there are some which cannot loue harte ly, so there are many who lust vnfeignedly, & as many of them wil deserue wel, so most care not how il they speed so they may get our company. Wherin they resemble Enuie, who will be contented to lose one of his eies, that another might haue both his pulled out. And therefore thinke well of as many as you may, loue them that you haue cause, heare euery thing that they say, (& afford them neddes which make themselues

ſtoppes) but beleeue very little therof or nothing at all, and hate all thoſe, who ſhall ſpeake any thing in the diſpraiſe of or to the diſhonor of our ſex.

Let the luxurious life of Heliogabalus, the intemperate deſires of Commodus and Proculus, the damnable luſt of Chilpericus and Xerxes, Boleſlaus violent rauiſhings, and the vnnaturall carnall appetite of Sigiſmundus Maſoteſta be examples ſufficiently probable to perſwade you, that the hearts of men are moſt deſirous to excell in vice. There were many good lawes eſtabliſhed by the Romanes & other good kinges yet they could not reſtraine men from lecherie: and there are terrible lawes alotted in England to the offenders therein, all which will not ſerue to reſtrain man.

The Surfeiters phiſike is good could he and his companions follow it: but when the Fox preacheth, let the geeſe take heede, it is before an execution. Fallere fallentem non eſt fraus, and to kill that beaſt, whoſe propertie is onely to ſlay, is no ſin: if you wil pleaſe men, you muſt follow their rule, which is to flatter: for Fidelitie and they are deter enemies. Things far fetched are excellent, and that experience is beſt which coſt moſt: Crownes are coſtly, and that which coſt many crownes is wel worth God thank you, or els I know who hath ſpēt his labour and coſt, foolishly. Then if any man geueth ſuch deare counſell gratiuly, are not they fooles which will refuſe his liberalitie. I know you long to heare what that counſel ſhould be, which was bought at ſo hie a price: Wherefore if you liſten, the Surfeiters pen with my hande ſhall foorthwith ſhew you.

At the end of mens faire promiſes there is a Laberinth, & therefore euer hereafter ſtoppe your eares when they proteſt friendſhip, leſt they come to an end before you are aware wherby you fal without redemption. The path which leadeth thervnto, is Mans wit, and the miles ends are marked with theſe trees, Follie, Vice, Miſchiefe, Lyſt, Deceite, & Pride. Theſe to deceiue you ſhall bee clothed in the raimentes of Fancie, Vertue, Modeſtie, Loue, Truemeaning, and Handſomnes.

Follie

Folly wil bid you welcome on your way, & tel you his fancie, concerning the profite which may come to you by this iorney, and direct you to Vice who is more craftie. He with a compa ny of protestations will praise the vertues of women, shewing how many waies men are beholden vnto vs: but our backes once turned, he fals a railing. Then Mischiefe he pries into euery corner of vs, seeing if he can espy a crany, that getting in his finger into it, he may make it wide enough for his tong to wag in. Now being come to Lust: he will fall a railing on lasciuious lokes, & wil ban Lecherie, & with the Collier will say, the deuill take him though he neuer means it. Deceit will geue you faire words, & pick your pockets: nay he will pluck out your hearts, if you be not warp. But when you heare one cry out against lawnes, drawn-works, Periwigs, against the attire of Curtizans, & generally of the pride of al women: then know him for a Wolfe clothed in sheepes raiment, and be sure you are fast by the lake of destruction. Therfore take héed of it, which you shall doe, if you shun mens flattery, the forerunner of our vndoing. If a iade be galled, wil he not winch? and can you finde fault with a horse that springeth when he is spurred? The one will stand quietly when his backe is healed, and the other go wel when his smart ceaseth. You must beare with the olde Louer his surfeit, because hee was diseased when he did write it, and peraduenture hereafter, when he shal be well amended, he wil repent himselfe of his slanderous speaches against our sex, and curse the dead man which was the cause of it, and make a publique recantation: For the falt cringin his speach at the latter end of his book affirmeth, ý already he half repenteth of his bargaine, & why? because his melodie is past: but beleeue him not, though he hold out sweare you, for although a iade may be still in a stable when his gall backe is healed, yet hee will showe himselfe in his kind when he is traueiling: and mans flattery bites secretly, from which I pray God keepe you and me to.

Amen.

FINIS.

A soueraigne Salue, to cure the late Surfeiting Louer.

IF once the heat, did sore thee beat,
of foolish loue so blind:
Somtime to sweat, somtime to freat
as one bestraught of minde:
If wits weare take, in such a brake,
that reason was exilde:
And woe did wake, but could not slake
thus loue had thee beguilde:

If any wight, vnto thy sight,
all other did excell:
whose beautie bright, constrained right
thy heart with her to dwell:

If thus thy foe, oppresst thee so,
that backe thou could not start:
But still with woe, did surfeit thoe,
yet thankles was thy smart:

If nought but paine, in loue remaine,
at length this counsell win,
That thou refrain, this dangerous pain,
and come no more therein.

And sith the blast, is ouerpast,
it better were certaine:
From flesh to fast, whilst life doth last,
then surfeit so againe,

Viuendo disco.

Io. A.

Eiusdem ad Lectorem, de Authore.

THough, sharpe the seede, by Anger sowen
we all (almost) confesse:
And hard his hap we aye account,
who Anger doth possesse:
Yet hapless shalt thou (Reader) reape,
such fruit from ANGERS soile,
As may thee please, and ANGER ease
from long and wearie toile.
Whose paines were tooke for thy behoofe,
to till that cloddye ground,
Where scarce no place, free from disgrace,
of female Sex, was found.
If ought offend, which she doth send,
impute it to her moode.
For ANGERS rage must that asswage,
as wel is vnderstoode.
If to delight, ought come in sight,
then deeme it for the best.
So you your wil, may well fulfill,
and she haue her request.

FINIS. Io. A.

A fault escaped in C. the first Page, 7 lines from the end.

For: it became putrified.
Read: it became purified.